SUPPLEMENT
TO THE
NÚR AFSHÁN

Vol. 1. FRIDAY:—JULY 16TH, 1897. No. 28.

Editorial.

NEWS AND NOTES.

Only 20 per cent of the B. A. candidates of the Calcutta University have been successful. We have long known that the "pen is mightier than the sword." We are learning that none wield such effective pens as examiners in Indian Universities. Tales of slaughter "adorn" the pages of University calendars, this year. Is it that Universities are determined not to be outdone by plague and famine in bringing sorrow to many hearts this Jubilee year?

The Eastern question is at an acute stage. Whose army will knock at the gates of Constantinople and thus expedite peace negotiations?

On the Western frontier swarms of locusts are devastating the crops.

The past week has brought good rains to many sections of the country.

In the recent Calcutta riots, the Hindus and Muhammedans varied the monotony of breaking each others heads by attacking passing Europeans. Several missionaries were the recipients of their favours (?.). Dr. and Mrs. K. S. Macdonald received considerable injury.

Help and succour against the infidels are said to have been asked of the several Muhammedan rulers by telegram. The Sultan, the Shah and the Amir could add much interest to a Calcutta riot. They are not likely to have time for these things. Affairs would not go well at home in their absence.

The Indian Christian Herald expresses the hope that the proposed legislative action *re* C. D. Acts be published before final action is taken in order that the *quality and quantity of the contemplated retrogression* may be known and that an opportunity may thus be given for public bodies to move if need be, in arresting the calamity.

Mr. V. D. David, the Tamil Evangelist" has started to America. He will be present at the C. E. Convention, San Francisco, and at Mr. Moody's Northfield Convention.

We fully agree with the following words of Bishop Thoburn, which we take from the Indian Witness. "The policy of the Government in regard to Turkey produces an effect exactly opposite that intended. It is held by most persons that it will conciliate the Muhammedans of India if the Sultan is treated with consideration by the Home Government. In my opinion it works just the other way. Nine-tenths of India are made to believe that Queen Victoria is in some sense a vassal of the Sultan and obliged to come to his assistance whenever called upon. This opinion has been carefully cultivated by crafty Muhammedan leaders in India ever since the Crimean War."

We are firmly convinced that if the Sultan were made to feel by a policy of gunboats and redcoats the power of England's Queen we would at once see a much needed change come over Indian Muhammedans.

We do not claim a sufficient knowledge of Arabic to pass upon the question of "Isa" as presented by Mr. A. S. Muztar and replied to by Dr. H. U. Weitbrecht in the Indian Witness. In our opinion only a knowledge of Greek is necessary. For some years we have been of the opinion that "Ṭsá" is simply a corruption of the Greek word *iasos*, Jesus. The Christians of Arabia must have constantly used this word and the corruption into Ṭsá among an illiterate people must have been exceedingly easy.

When the Indian Christian Jubilee address to the Queen Empress was presented there were 65000 signatures.

Babu Kali Charan Banerjea, has,

as already forecasted, been elected by the Senate of the Calcutta Uneversity as their representative on the Bengal Legislative Council.

Mr. N. Subramaneiyim of Madras has once more been appointed to act for Mr. Wedderburn as Administrator General in that Presidency.

Contributed,

India has gone through various trials this year—trials which have effected more or less all the communities in India. Famine, pestilence, seismic disturbances, riots and murders, these are a few of the trials which have shaken India to its very foundation. Whether we have seen the last of the tribulations awaiting India remains yet to be seen. A retrospect of all that has taken place so far might well furnish us lessons of warning. We have taken one retrospect of the glorious reign of Her Majesty the Queen Empress. In the wake of that glorious retrospect comes another of humiliation. The Governor of the Universe is not asleep. Its destinies are all in His hands. He is a long suffering God, and forbears visiting his full vengeance until He sees no other way by which mankind may be set right. First to begin with the Europeans of this country belonging as they do to the conquering race. It cannot be gainsaid that the example of the ruling class, with but few honorable exceptions, has not been conducive to the public good. Their witness for Christianity has been almost nil. So far for the negative side of the question. As regards the positive side of this question, their example has been on the whole unwholesome. We have often heard statements reiterated that the noble example of Christ finds no response in the lives of those professing Christ. They refer of course to the Europeans. No wonder they are slow in embracing the religion which is their hope here and hereafter. Besides, the Europeans treat all natives alike, and as for Native Christians very little consideration is shown them on the point of merit. If a Hindu and Muhammedan and a Christian were competing together for a post, the preference is given to the two former ones. This too is seen by the non-Christian communities and is attributed to the inherent dislike of the native Christian by the Europeans. It is undeniable again that Europeans on leaving their Christian homes come with the best of intentions and possessed with Christian feelings which they imbibed at home, but on landing here they get demoralised. They have to deal here with harpies, hangers-on and their subordinates who salaam them at every turn giving rise to superciliousness so far as the behaviour of the ruling class is concerned and abjectness and moral degradation so far as the behaviour of the ruled is concerned. Besides, the surroundings of the Europeans in which they move are replete with luxuries of all kinds which tend to the gratification of all sensual desires and countenance selfishness and worldliness. Few there are and these could be counted on ones finger's ends who escape infection of this wordly atmosphere and come out intact. We believe the duties of an official are not confined to his office room. He should throw the weight of his influence in bringing about public good. He represents the English nation and all that is good in that nation and if all the elements of the nation's good qualities, the qualities which go to make her great in the eyes of the world, are not brought into exercise in a representative of that nation, no wonder the Indians look askance at all their doings in this country. The Europeans come and go without in the least taking the trouble to bear a good witness before the people or to know what they are thinking about. There are reasons for this state of things, but we are not defending just now any class of people. We are concerned in showing that there is a state of things which is displeasing to the all-seeing God, and for the practice of which and the utter disregard of our moral obligations and duties, God is visiting us with his faithful hand of justice.

Secondly, to refer to the Hindus and the Muhammedans. No one can deny that their communities have reaped many advantages under the benign rule of the British Government. The gospel of peace has been preached throughout the length and breadth of India. Yet we find that people are not only hardened and dead to all spiritual appeals but moreover, they have taken a decidedly antagonistic attitude. Even the precepts enjoined by their own religions go unheeded with all their outward profession of those religions. They are showing in their conduct a spirit of inward indifference and irreligiousness. They are scrupulous of minor outward observances, and are extremely sensitive if a bull or a mosque comes in question, but supremely dead to all essential inward principle. The public sentiment of the vernacular press and of native officials is very low indeed. It need not be wondered at then that the all-merciful God will have his vengeance at last on these refractory communities. We should do well, therefore, to pause and ponder over all these premonitary visitations. We should humiliate ourselves before Him and seek to find out His will concerning us. May we have eyes to see and heart to do what He requires of us. If we do so, the calamities will be averted, otherwise, remember we have not yet seen the last of our tribulations. Remember tne refractory Pharaoh, the ten Divine visitations and the last inevitable end of the sad drama.

Current Thought.

Passing By On the Other Side.

By Rev. J. R. Miller, D.D.,

The story is very familiar. Neither the priest nor the Levite did the wounded man any harm. It was the robbers that hurt him almost to death. The men that passed by were good men, with kind hearts and gentle feelings. They felt sorry for the poor man. One of them lingered a moment and told the sufferer that he was very sorry he had been hurt so badly. They would not have done him any injury for the world—this good priest, fresh from his sacred functions in the temple and this kindly Levite, with hands consecrated to holy service.

No; yet somehow the story reads as if they had done something not just right, as if they had injured the wounded man in some way. When we think the matter through, we find that the Master means to teach us that we may do sore wrong to others by not doing love's duties to them.

We do not think much of this kind of sins. At the close of the day we examine ourselves and review our record, to find wherein we should confess sin. We remember the hasty word spoken, which gave pain to a tender heart and also grieved the Holy Spirit. We recall our self-indulgence, our unkind feelings, our selfish acts, our envyings and jealousies, our impatience and anger; and we make confession of all these sins, asking forgiveness. But do we make confession of the things we did not do, and ought to have done? Are we penitent for our failures to do deeds of kindness? During the day we have passed by on the other side of many a human need and want and danger. Do we confess these neglects among the day's sins? The "other side" is too well trodden by many of us. The path is beaten hard by our feet.

Some people talk a great deal about perfection. They really mean a life free from positive and wilful sins. They do not think of that whole hemisphere of life which in them is almost empty. Love is more than not doing others harm; it is doing them all the good it is in our power to do. We are taught to pray, not "Forgive us our crimes," but "Forgive us our debts." Debts are what we owe.

It is not supposed that sespectable people will commit crimes against their neighbors; but, when we look into the matter closely, we shall find that most of our days leave unpaid debts—of love, kindness, or services due but not paid, certainly not paid in full. The priest and the Levite did not hurt the wounded man, but they failed to pay him the debt they owed him. What they owed and did not pay was the difference between their passing by in harmless neglect and the noble service that the good Samaritan rendered.

It is well to press the application of the lesson very closely. All along life's dusty wayside lie wounded men and women, robbed and left to die. We are continually passing by them. Which role are we playing—the priest's and Levite's or the good Samaritan's? Take a single day's life, and see how many times we pass by some need on the other side. You learned of a neighbor in trouble. It was in your thought to go to him to offer him help. But you did not do it. The day closed, and there was that brotherly kindness that you ought to have done left undone. Yonder, at the ending of the day, your neighbor is still bowing in the darkness, beneath his burdens. He might have have been rejoicing, had it not been for your sin of omission.

Here is one that has failed and fallen in the dust' There he lies, wounded in his soul, unable to rise. You know of him; he was an old neighbor of yours, a schoolmate, perhaps. You have a vision of the possibilities that are in your old friend's soul, under sin's ruin, and you feel impelled to go to him in Christ's name. But you do not follow the good impulse, you pass by on the other side, and let him lie where he fell.

Listen to the word of the Lord: "When I say to the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." You were not his tempter. The wounds in his soul you did not inflict. You did nothing to lead him into sin. Yet you knew of his wounding, his fall, his peril, and had it in your power at least to try to save him; but you offered no helping hand, spoke no word of love to warn him. You simply passed by on the other side.

All about us, evermore, are human needs and sorrows, which make their mute appeal to us. We are our brothers' keepers. It will not avail as excuse for us that we did our brother no harm. Did we do him the good that his condition needed? It looks from the story as if the priest, when he came to the wounded man, kept his face turned away, so that he could not see him. There are many people that do the same in these days. They refuse to see the misery and sorrow about them. But keeping ourselves ignorant of human needs will never excuse us for not relieving them.

The Levite turned aside and looked at the wounded sufferer, and said: "Poor fellow, I am very sorry for you. Are you much hurt? I hope some of your friends will come to help you." Then he, too, went on. There is much of this kind of sympathy in the world. People express interest in those that are suffering, telling them how sorry they are for them. Perhaps they promise to pray for them. Then they pass by on the other side. Such sympathy is very cheap, and is as valueless as cheap. It costs to do good to others. We cannot love our neighbor as ourselves and then save ourselves from self-denial and sacrifice. He that will save his life shall lose it. The way to save our life in reality is to give it out in love as the good Samaritan gave out his life. It may seem a waste, a failure; but nothing emptied out in love is wasted.

"Long, long centuries
Agone, One walked the earth, his life
A seeming failure;
Dying, he gave the world a gift
That will outlast eternities.

But, whatever the cost, we should never fail in a duty of love. We do grievous wrong to others by withholding from them what we owe them. There is a sin of not doing. We shall be judged, not alone by what we do, but also by what we leave undone. We cannot cut ourselves off from our brothers. It is not enough to think of getting on in the world; we dare not seek to get on, paying no heed to those that are journeying with us. There is a startling saying of Amiel's that we should do well to ponder: "It is better to be lost than to be saved all alone." One writes:—

"We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often where distress and want abide
We turn and pass upon the other side.

"The other side is trodden smooth, and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide;
They lead us by upon the other side.

"It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore;
And bear them where a stream of blessing runs.
Instead we look about; the way is wide,
And so we pass upon the other side.

"O friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears.
I pray you, listen to the thrilling call,
You cannot, in your cold and selfish pride,
Pass guiltlessly by upon the other side.

Golden Rule.

News Letters,

The Celebration of the Diamond Jubilee.

Sonepat.

On the 22nd June 1879 an auspicious and memorable gathering of the Diamond Jubilee was celebrated here with great eclat and enthusiasm. To celebrate the meeting the canopy where the meeting was held was tastefully decorated and was beautifully illuminated.

The people of the town took the their seats on the chairs with an unprecedented gathering. The able and popular Lala Dula Ram, Tahsildar of Sonepat occupied the chair. The proceedings commenced with a brief speech of introduction by Dr. Jai Kishan Dass Assist. Civil Surgeon of Sonepat. The first paper was read by Babu Lekh Raj, Honorary Magistrate "On the necessity of the great audience." He was followed by Mir-Muratab Ali Shah, Naib Tahsildar of Sonepat with a fitting speech dilating upon the chief benefits of Her Majesty's rule.

After this Rev. Isaac Franklin P. C. of Sonepat circuit, and author of the Biblical Geography delivered a brief history of the life of Queen Empress which was very interesting to all of them. At last, the Chairman, Lala Dula Ram gave an eloquent address. On behalf of the audience congratulating of the Queen, he thanked the meeting for their kindly taking a part in the rejoicing of the blessed day; and the scholars in a company with their leader H. M. Davis and the said Reverend, were seen lustily singing the National Anthem both in English and the vernacular. It was past time to close the meeting. The handkerchiefs with sweetmeat were distributed to the school boys. The Doxology was sung by Rev. I. Franklin and the meeting dismissed.

H. M. Davis.

Dear Sir

I shall be thankful if you would kindly publish the following items of news in your valuable Journal and oblige

The foundation stone of the Victoria Jubilee Dormitory in connection with the A. P. Mission High School Amballa city was laid yesterday the

6th July at 5. 30 p. m. by Mrs Parsons. The ceremony was attended by Captain Parsons the. Dy Commr. of Amballa, the native officials and the respectable gentlemenof the city. It was opened with a few remaks by the Rev. H. Fisher, who thanked the gentlemen for their generous help in the matter. He was followed by Munshee Mahomed Mahmud Ali, Munsiff with a short and sweet address on the advantages of education. Then the foundation stone was laid by Mrs. Parsons amidst the cheers and hurrahs from all sides. The foundation could not be laid at the time of the Jubilee owing to certain adverse circumstances. It is significant that the non-Christian population has largely subscribed towards the erection of this dormitory, which will not cost the mission a single farthing. The building will cost about a thousand Rs. and accommodate at lea-t 50 boys. Any contribution towards this object from Christian friends will be thankfully received by the Manager of the city Mission High School Amballa city.

The chief object in building this dormitory is to bring young lads under direct Christian influence and save them from the evil company of Indian Bazar rogues.

Rallya Ram, *Amballa City*

Telegrams.

London, July 7.

The newspapers state that the report of Mr. Jackson, President of the South Africa Committee, severely condemns Mr. Cecil Rhodes, absolves Mr. Chamberlain and Lord Rosmead, and declares that Mr. Beit and Mr. Maguire were the only Directors cognisant of Mr. Rhodes' plans.

London, July 7.

The *Times'* correspondent at Rome states that the British Mission to Abyssinia has succeeded in obtaining King Menelik's benevolent neutrality regarding Anglo-Egyptian operations in the Soudan.

Poona, July 7.

Grain at Sholapur has reverted to famine prices. Mr. Thatcher, Police Superintendent, went round the bazaar on Sunday fixing the price at 5½ seers of jowari for the rupee. He has placed a policeman near each shop to see that his orders are carried out. Despite this prices remained stationary, and next day thousands of people from the city and outlying villages went in a body to Mr. Carmichael, the special Famine Collector, imploring him to do something to relieve their distress. He promised to find employment for them on relief works. Should rain continue to hold off the famine this year will be pronounced.

Madras, July 7.

The numbers on famine relief in the Madras Presidency, last week, amounted to 620,105, an increase compared with the previous week of 60,000, which is a striking proof of the failure of the monsoon to date. The season reports are of an extremely gloomy character.

Allahabad, July 7.

The Amir of Kabul is said to be contemplating applying to the Government of India for the surrender of all Kafirs concerned in the recent outbreak in the Kamdesh country who have taken refuge in Chitral. There is no extradition treaty between India and Afghanistan.

Ludhiana, July 7.

His Honour the Lieutenant-Governor of the Punjab by the Command of His Excellency the Governor-General in Council, and in the name of Her most Gracious Majesty the Queen-Empress of India, has granted a parchment certificate to M Ghulam Mohi-ud-din, Rais and Municipal Commissioner of Ludhiana, in recognition of his services on the Famine Relief Committee.

London, July 8.

A Russian Circular has been issued suggesting taking steps to expedite peace measures.

London, July 8.

A Turkish Circular has been despatched explaining and defending the views of the Turkish Government on the Greek Frontier question: the Powers are unanimous against the Turkish views on the subject.

London, July 8.

Advice from the West Coast of Africa states that a patrol of the Niger police, having tracked the King of Benin who had a strong armed force with him, attacked and thrice defeated him, inflicting heavy loss. The King escaped. Lieutenant Fitzgerald and two of the police were killed.

London, July 8.

President McKinley to-day sends message to Congress asking for authority to appoint a Commission of nine to examine into Currency reform.

Mr. McKinley's Message to Congress on currency reform has been postponed

Washington, July 8.

The House of Representatives have disagreed over the Senate's amendments to the Tariff Bill, and the two Houses are now conferring on the subject.

Constantinople, July 9.

The Austrian Ambassador presented a Note to Tewfik Pasha on Wednesday, saying that unless the Porte names a day to discuss the Thessalian frontier as proposed by the Powers, the Ambassadors will request their Governments to adopt energetic measures.

Suakim, July 9.

The news of important desertions from the Khalifa's followers at Abu Hamed and Berber is confirmed, and little opposition is expected to the impending Egyptian advance on Berber.

Poona, July 9

Three fresh cases of plague have occurred among the 2nd Bombay Lancers. It is supposed that the men contracted the disease from grain.

Poona, July 9.

General Sir Charles Nairne is reported to be doing well.

Bombay, July 9.

Last evening a meeting of the Muhammedan community was held under the presidency of Mr Justice Budr-udin Tyabji of the Bombay High Court to express detestation of the dastardly crime at Poona and express disapproval with the writings of certain sections of the Urdu Press.

London, July 10.

The Ambassadors at Constantinople have presented a Collective Note demanding the cessation of the Porte's obstruction to the settlement of the Thessalian frontier question.

London, July 10.

Lord George Hamilton, replying to a question in the Commons, said that the Government were not prepared to change the regulations regarding the enlistment of Eurasians.

Lord George read a telegram from Lord Sandhurst, stating that the allegation that women had been stripped in the streets of Poona to detect plague symptoms was a malevolent fabrication.

London, July 10

The Sultan has telegraphed to the Emperor of Austria begging his favourable reception of the Turkish views in regard to Thessaly. The Emperor has replied urging that it is to the Sultan's own interest to accept the proposal of the Ambassadors.

After the presentation of the Collective Note to the Porte by the Ambassadors, the Sultan has telegraphed to all foreign Sovereigns and to President Faure a fresh appeal to concede the Penens frontier line. The Emperor William has replied regretting that he is unable to separate his views from those of the other Powers

The Turkish Circular, which has been issued proposing that Turkish reinforcements be sent to Crete, has complicated the situation. The Powers have replied deprecating the proposal.

London, July 12.

President Faure and all the European Sovereigns have replied to the Sultan, advising him to conform to the views of the Powers.

Lucknow, July 12.

The weather has changed very much for the better There has been intermittent rain since Sunday evening, and now it is coming down heavily with every prospect of continuing for some time.

Poona, July 11.

It started raining here last evening and is continuing this morning. If it continues for a few days the crops are sure to benefit.

Karachi, July 11.

Heavy rain from the north-east began yesterday afternoon, and fell at intervals all night.

In replying to a further question as to whether Mr. Tilak's articles and speeches were seditious, he said that it was a matter of law whereon the Bombay Government had not arrived at a final opinion.

London, July 12.

Reuter's correspondent at Labuan telegraphs that sixty rebels, under the Chief Mat Salley, attacked the Government station at Gaya yesterday, and sacked the treasury, and seized Mr. Neubronnen, the officer in charge. They than looted and burned the town and killed a corporal of police. The acting Resident, with a force of Dyaks has gone to Gaya in pursuit of the rebels.

London, July 12

The Christian delegates have constituted a general insurrectionary assembly of Cretans, and accredited five representatives to the Powers.

Karachi, July 13.

Rain continues, 3 inches were guaged till 7 a. m. on the 12th. The Indus is rising, and has been at irrigable level for some days.

Agra, July 12.

It has rained heavily all day, and the sky is densely clouded.

SUPPLEMENT.

Contributed articles on important themes and items of news will be thankfully received. All communications should be addressed to the Editor, Nur Afshan, Ludhiana.

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